

# VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, AUGUST 17, 1842.

VOL. XIV. NO. 48



## POETRY.

For the Vermont Telegraph.  
THE COMPANION'S LAMENT.

For many a month has the gentle rain  
Dropped from the clouds that hide thy face;  
For many a month of sorrow and pain,  
Have I thought of thy burial place.

Far, far away in the land of the west,  
He who most loved thee behest thee die;  
And they who heaped the earth o'er thy breast  
Turned from the spot with a deep drawn sigh.

But, alas! thou heededst not our thoughts;  
Thou hast gone to the land of the blest,  
And while we think of thy fast fading form,  
We rejoice that thy spirit's at rest.

My work will soon be finished here;  
Every plumb that closes my eye,  
Brings forms of the lost and dear—  
Tells that I too soon must die.

This heart that bleeds and aches—  
This long and ceaseless pain—  
When God my slumbers wakes,  
I shall feel no more, no more again.

Stoughton, N. Y., Aug. 2, 1842. R. R. S.

## THE DEACON FOR ME.

"Papa," said one of his boys to the  
deacon, "I had a funny dream last night."  
"Well, son, what was it?"

"I dreamed that the devil came into  
your store."

"The devil?"

"Yes, pa, the devil; that he found you  
having a glass of gin for poor Peter  
ones who has fits, and broke his little  
arm the other day, because she  
cried when he came home drunk."

"And thought the devil came up to the counter  
and laid the end of his tail on a chair, and  
leaped over towards the barrel where you  
were stooping to draw the liquor, and  
said if you was n't a deacon. And I  
thought you did n't look up, but said you  
was; then he grinned, and wiggled his  
tail like a cat that has a rat, and says to  
me, 'that ere's the deacon for me!'" and  
out of the shop laughing so loud that  
my fingers in my ears and woke

The deacon quit the traffic and joined  
the Washington Temperance Society.

Non-Resistance.—They do queer  
things sometimes, in all legislative bodies;  
as instance, in our House of Representatives,  
in the French Chamber of Deputies,  
and in the popular branch of the British  
Parliament. In the first we have seen  
members try to throttle each other; in  
the second we have seen a dozen hono-  
rable deputies start up, every one with a  
roll of paper in his hand—a written speech—  
which he flourished about like a truncheon,  
to catch the eye of the president; in  
the latter we have seen members stretched  
at full length on the benches, literally  
sleeping, and we have read of their exer-  
cises in the imitation of donkeys, dogs,  
cats, tin horns, knife-grinders and cock-  
rowing. But the final vote on Sir Rob-  
ert Peel's tariff bill elicited quite a new  
feature in legislation. The London papers  
say that in the tumult and delirium of  
their joy, many of the members rushed  
from their seats, and not a few of them  
manually danced down the floor!—N. Y.  
Spectator.

Burning of the Scales.—Alluding to  
the late horrible instances of the burning  
of two slaves in Louisiana, the editor of  
the New York Tribune says—

"The tone in which this horrible transac-  
tion is spoken of, indicates a state of  
society but little in advance of the savage.  
Civilized men, it would seem, could not  
inflict such punishment upon a dog;  
the heart must be as cold as ice, and the  
hand must be as hard as iron, to shrink  
from beholding the agonies of a brute beast  
tortured to death. What, then, in the name  
of humanity, must we think of those who  
can not only burn to death a human being,  
but with a fiendish spirit of hellish  
barbarity inflict their friends to 'stop  
while,' and witness the horrid rites?"

No matter if the poor wretch has made  
himself an incarnate devil by his atrocious  
crimes: the man who could treat him  
thus, should have lived centuries ago, to  
becker, the age, and to shame, the deeds  
of the Spanish Inquisition."

NEW MODE OF PROPAGATING FRUIT  
TREES.—The Harvill Whig says—  
"One of our best farmers within our  
knowledge secure their fruit trees thus;  
they dig at some distance from a favorite  
tree until they find a root, which they cut  
off. The part disjointed from the tree is  
turned up so as to appear above the  
ground. This sends forth shoots the first  
year and bears in a few years fruit pro-  
ducing like the parent tree. Let those  
whose trees are decaying, or who wish to  
increase good varieties, try the experiment."

To WAGGERS.—Take hogs' lard,  
mix it over a gentle fire, and then stir in  
lard until it becomes a paste. Grease  
your wagons or carriages with it, and you  
will never use tar again.

## PATENT DEFINITIONS.

Debates.—An useless wagging of  
tongues where the noses have already  
been counted.

Ditch. A place in which those who  
have taken too much wine are apt to take  
a little water.

Doze. A short nap enjoyed by many  
people after dinner on a week day, and  
after the text on a Sunday.

Egotism. Suffering the private I to be  
too much in the public eye.

Embalming. Perpetuating the perish-  
able with more pains than we take to save  
that which is immortal.

Felicity. The horizon [for rainbow] of  
the heart, which is always receding as we  
advance towards it.

Jealousy. Tormenting yourself for  
fear you should be tormented by another.

Marriage. Taking a yoke-fellow,  
who may lighten the burden of existence  
if you pull together, or render it insupport-  
able if you drag different ways.

The Mormons have nominated a full  
ticket for county officers of their own re-  
ligious denomination, in the county of  
Hancock, Illinois.

The Russian empire at the present day,  
equals more than three times the territory  
of the Roman empire in its greatest pros-  
perity. It embraces one half of Europe,  
and one third of Asia, or about six mil-  
lions square miles; inhabited by a least  
forty different nations, speaking as many  
different languages.

True hope is based on energy of char-  
acter. A strong mind always hopes, and  
has always cause to hope, because it knows  
the mutability of human affairs, and how  
slight a circumstance may change the  
whole course of events. Such a spirit too,  
rests upon itself; it is not confined to one  
particular object. And if at last all should  
be lost, it has saved itself—its own integri-  
ty and worth.

The late Lord Ellenborough when  
Lord Chief Justice, was once addressed by  
a witness with so much effrontery that his  
lordship was for a moment struck dumb;  
and being afterwards asked why he did  
not punish the man, he replied—"Sir, the  
fellow completely confounded me—his  
impudence was sublime!"

VERMONT TELEGRAPH.

Saturday, August 13, 1842.

For the Vermont Telegraph.

UNRIPE FRUIT.

Much injury has been done by eating  
green apples, cherries, plums, etc., etc.,  
especially among children; and as it is  
now the season for such things, we think  
it not amiss to say a word by way of  
caution on this subject.

Any of the above kinds of fruit, in an  
unripe state, are destitute of nutriment,  
of course they do no good to the ones that  
indulge in eating them, but on the other  
hand they do material injury, especially  
when eaten by children. They do not  
digest properly, but lie in a dormant or  
inactive state, until they corrode the coats  
of the stomach; hence the natural action  
is impaired, and as the mass is crowded  
along through the alimentary canal, the  
internal or lining membrane partakes of  
the same effect as the stomach, and the  
child is diseased at once. The parents,  
not knowing perhaps, that the child has  
been eating anything improper, conclude  
it is troubled with worms, and nothing  
more; and they doctor them many times  
without affording any relief, until they are  
nearly or quite past cure, before a physi-  
cian is called. We were acquainted with  
a case of this kind about a year since. A  
blooming female youth, 12 years old, had  
eaten green apples & cherries, swallowed  
the whole, and soon after was taken sick—  
was treated 5 or 6 days by the family, for  
worms, but still grew worse, when a phy-  
sician was called, but could afford no per-  
manent relief. He asked for a second,  
who met with the same success as the  
former. The girl lived about a week.

After her death, the first physician was  
allowed the privilege of a post-mortem  
examination. We were invited to attend.  
We made an examination, and found the  
stomach and the whole alimentary canal  
very highly inflamed, and ulcerated to a  
great extent, the cause of which was the  
entire damming or stopping up of the in-  
testinal canal, by masses of the apple and  
cracked cherry stones; and although the  
last doctor gave croton oil, the obstruction  
was so very permanent that it had only  
passed 2 or 3 of the first masses.

We have mentioned this case that the  
reader may see the liability to cause dis-  
ease, and the great uncertainty (after it is  
seated) of a cure, even with the prompt-  
est attendance, and best medicines.

We would recommend to parents and  
guardians to advise their children to ab-  
stain wholly from plucking the apples,

plums, &c., and eating them, until quite  
ripe. In so doing they may prevent much  
disease, a long bill of expense, and per-  
haps the lives of some of their dear chil-  
dren. J.

Brandon, Aug. 5, 1842.

## AN IMPOSTOR EXPOSED.

The information below is given to the public, not  
to harm the individual whose conduct it exposes,  
but to prevent further imposition on the public.  
The identity is beyond doubt. Let this Wash-  
ington lecturer, as he styles himself, retire from  
the field, until he becomes an honest man. He is now  
hurting a good cause, instead of helping it.

Salem, Washington Co. N. Y.,  
August 1, 1842.

Mr. Murray:—Through the politeness  
of the Rev. P. B. Fisk, I have had the  
perusal of your paper, the "Vermont  
Telegraph," of July 20th, 1842. In it,  
under the head of "Editorial Correspond-  
ence," I read an account of the proceed-  
ings of a Convention of Non-Resistants,  
held at Granville, on the 13th July, giv-  
ing an account of some interruption occa-  
sioned by the intrusion of a man calling  
himself by the name of Church, a native  
of Salem, Washington Co. N. Y. From  
the remarks in your paper descriptive of  
the man, I make no doubt he is a nephew  
of mine. I have no design, Sir, to injure  
the young man, but on the contrary wish  
him every success to which an honest and  
manly course shall entitle him. Yet at  
the same time I am unwilling that a con-  
fiding public should be made the dupe of  
any one unworthy of its confidence. I  
have therefore thought it proper to give  
you a brief account of the man, that you  
may be prepared to give him that recep-  
tion at another time to which you shall  
judge him entitled.

Let me say, then, that he is under a  
mistake when he calls himself a native of  
Salem, Washington County. He was  
born in the city of Troy. His father re-  
moved to Salem when he was about 8 or  
10 years of age. He lived in Salem but  
a few months and removed to Jackson, (a  
distance of about half a mile,) where he  
resided some 5 or 6 years, and then re-  
moved to the village of Sandy Hill, in the  
town of Kingsbury, County of Washing-  
ton, (distance about 22 miles,) where he  
resided until his son Charles became about  
17 or 18 years of age, when he left his  
father, without permission, since which  
time his father has heard nothing directly  
from him. But indirectly he has heard  
from him abundantly. Letters almost in-  
numerable have been addressed to his  
father, sister, and the post-masters of Sa-  
lem and Sandy Hill, from apparently every  
town in New-England; by which it  
would seem he had literally "cut New-  
England up into a checker board," giving  
information that a young man of very  
interesting appearance was in the neigh-  
borhood, lecturing on domestic happiness.

That he had become an outcast from his  
father's family, in consequence of an at-  
tachment which existed between him and  
a Miss Susan Williams. That his father  
who was wealthy had forbidden his mar-  
riage with the idol of his soul, and that  
her friends had also opposed their union,  
and confined her, to prevent their meeting.

That his father had disinherited him and  
turned him out upon the wide world to  
roam in despondency, an outcast, if not a  
vagrant. That his mind was evidently  
more or less disordered, and that there  
was great reason to fear that at some mo-  
ment of peculiar excitement he might be  
left to lay violent hands on his own being.

These letters, Sir, are evidently written  
by persons of fine feeling, and display  
intelligence and respectability. These  
letters became so numerous that my brother,  
with all his wealth, found he would be  
beggared, or at least his family left to  
suffer for the increase of his postage bill.

My brother is not much of a letter writer,  
and the post-masters did not seem disposed  
to answer the letters addressed to them. I  
have in several instances answered those  
communications. Now, Sir, it is a matter  
of surprise to Charles' acquaintance here,  
that he should be able to deceive people  
of intelligence, as he evidently does. Lad-  
ies, as well as others have interested  
themselves and attempted to soften the  
heart of an obdurate father, and have given  
consolation to an afflicted mother in the  
assurance that a feeling and sympathizing  
community were lending their aid to a  
disconsolate son.

But, Sir, the story is all a sheer fabri-  
cation. I have the authority of his father  
in saying that he may remain away or

come home as shall best suit his own con-  
venience. As to his Miss Susan Will-  
iams, if he will point her out, or will tell  
where she ever lived, he shall marry her,  
whether she or her friends are willing or  
not, be she rich or poor, bond or free, high  
or low, old or young, black or white.—  
The truth is, no such girl ever existed,  
but in his imagination. His mind must  
be disordered; for in its natural state he  
could not so impose upon intelligent peo-  
ple. His education was very limited, and  
he was considered below mediocrity in  
point of intellect.

As I before observed, I do not write to  
injure him but to disabuse the public mind.  
You are at liberty to make such use of  
this communication as your discretion  
shall dictate.

I am, Sir, yours, respectfully,

LEONARD CHURCH.

Salem, Washington Co. N. Y.,  
August 2, 1842.

Brother Murray:—I am personally ac-  
quainted with the writer of this letter, an  
attorney at law, a man to be depended  
upon in his statements. The facts stated  
in his letter with regard to Chas. Church  
are of public notoriety here.

Yours, P. B. Fisk.

## OBITUARY.

Died.—In Wallingford, July 26, 1842,  
Miss Hannah H., daughter of James and  
Abigail Mighells, aged 23 years. She  
united with the Baptist church in this  
place, at the age of 14 years, and has ever  
since been a faithful and consistent mem-  
ber. For a number of months previous  
to her death, she had strong impressions  
that her stay upon earth would be short—  
although then in health. Under these  
impressions, she became more than ever  
attached to her Bible, and to her Savior.  
She manifested great anxiety for the church  
of which she was a member, and for the  
prosperity of languishing Zion. Often  
was she heard in the stillness of night to  
pour forth her ardent prayer to Almighty  
God. She loved to read the Bible and  
pray with her scholars. She was taken  
ill on Sabbath. On Monday told her schol-  
ars she must leave them a few days until  
she recovered her health. But alas—those  
few days carried her beyond the reach of  
human skill. All that kindness and affec-  
tion could do, was done—but in vain. In  
her last hours she manifested much anx-  
iety to have all come to Christ. She was  
calm, and made arrangements for her  
funeral. While doing this she requested  
the signing of her favorite hymn

"Why should we start and fear to die?  
What tinorous worms we mortals are."

On Tuesday morning she fell asleep. Her  
death was triumphant and happy.

Rutland Herald, publishers in Rhode  
Island, and at the west, are requested to  
copy. [Com.]  
Wallingford, Aug. 6, 1842.

## DESECRATION OF THE LORD'S DAY.

The citizens of Boston were grievously  
annoyed on Lord's day, the 24th ultimo,  
by a military procession passing thro' their  
streets with all the usual sounds of martial  
music during the hours of public worship.

This infamous proceeding was conducted  
by the Columbian Artillery, a military  
company belonging to that city, who, in  
this way conducted to and from a Univer-  
salist meeting-house the Albany Re-  
publican Artillery likewise in military array.  
The secular and religious prints of Boston,  
with great reason, unite in urging the  
Executive immediately to disband the com-  
pany that has thus disgraced the metropo-  
lis of the Pilgrims. With regard to the  
company from this State which caused  
and united in this outrage to the feelings  
and principles of the inhabitants of a sister  
city, we can only express our sense of  
shame and deep regret, that we have a  
military or any body of citizens among us  
who know and feel so little their obliga-  
tions to God or their fellow-men. When  
moral principle is so completely destroyed,  
that the common decencies of a Christian  
community can be openly and publicly  
violated, there can be little hope of reforma-  
tion. We do not wish the Albany Re-  
publican Artillery disbanded, but prefer  
that they should bear the consequences of  
their degradation in the general scorn with  
which their conduct must be visited by  
good men and orderly citizens.—Baptist  
Advocate.

REMARKS.

But suppose the Commonwealth of  
Massachusetts should be induced to take  
religion under state protection, after the  
manner they are doing it in New-Hamp-  
shire; and suppose that the clergy and  
deacons, in their "zeal for the Lord," [for  
Beelzebub rather,] should happen to mis-  
take their men, and in their "hot haste"  
to throttle and drag out, should fall upon  
those who were not Non-Resistants like

Foster and Beach; and suppose that in  
the worst of such a case it should be tho't  
necessary to call in this same "Columbian  
Artillery," and employ them to shoot  
down a dozen or a score of men, on the  
Sabbath. Ah, that would alter the case.

Would n't it? In that case I presume  
the "Baptist Advocate" of man-slaying  
under proper circumstances, (?) would be  
an advocate of a "desecration of the Lord's  
day," under the same circumstances!

Why not? No doubt the music and par-  
ade of the Columbian Artillery Company,  
on the Sabbath, would be an "infamous  
proceeding"—a "disgrace to the metropo-  
lis of the Pilgrims," who murdered the  
Indians, hung the witches, cut off the ears  
of the Quakers, and banished the Baptists—  
a "violation of the common decencies  
of a Christian (?) community"—and cause  
for "shame and deep regret" to the Ba-  
ptist Advocate;—save, and except, there  
should be an opportunity for them—in  
addition to blowing their horns and dis-  
playing their uniform—to shed human  
blood in the worthy cause of popular  
modern religion, the support of a piratical  
slaveholding government, or some other  
equally worthy object!

The object of Dwight appears to be, to  
vindicate the clergy against the charge of  
standing in the way of the moral reforma-  
tion of the world: And it will be observ-  
ed that he brings not a fact nor an argu-  
ment to prove that they are lifting a finger  
for the advancement of reform, but with  
surpassing modesty, arrays his simple  
opinion against the explicit testimony of  
the Rev. Albert Barnes. On one side we  
have the declaration of an anonymous  
writer, who says he is "intimately ac-  
quainted with members of the christian  
ministry of all sects," and on the other,  
the testimony of a man well known, of high  
standing, himself a clergyman, and testi-  
fying, evidently with great reluctance,  
against his own order. Whose testimony  
is entitled to the most weight? Let your  
readers decide. But I see not why D. is  
not bound to receive the testimony of this  
witness as conclusive. Indeed he would  
place himself and his case in a ridiculous  
dilemma, after assuming for the clergy  
the character of the "Lord's anointed  
Prophets," "Overseers of the Church,  
made such by the Holy Ghost," "chosen  
of the Saviour to carry out his purposes"  
&c. &c., to turn round and question the  
veracity of one of its exalted order of be-  
ings, and say, after all, he is not to be be-  
lieved, even when testifying against his  
will, in a case involving the character of  
his dearest friend.

But unfortunately for D. and his clients,  
the charge of delinquency of the clergy  
does not rest solely upon the testimony of  
one witness, much as he is entitled, from  
his position, to credibility. It would be  
taxing your liberality quite too heavily  
were I to present for insertion in your pa-  
per a little of the evidence to this point,  
which lies within the reach of any one at  
all acquainted with the moral efforts of  
the times; and until 'D.' or some other  
advocate of the clergy produces something  
more than the simple say so, of an anon-  
ymous writer, to meet the evidence already  
presented, I think candid minds will ad-  
mit that my position remains undisturbed.

But since your correspondent seems in-  
clined to push aside the testimony of A.  
Barnes, with so little ceremony; although  
to question it on almost any other topic  
would be subjecting one to the charge of  
"calumny and vituperation." I wish to  
introduce another witness also, a clergy-  
man of the same denomination. He tes-  
tifies that, "experience and observation  
have convinced me, the greatest obstacle  
in the way of Immediate Emancipation is  
in the Ministry and Churches of the dif-  
ferent denominations of professing christi-  
ans." And the reason he assigns for  
their delinquency on this "perfectly clear  
and awfully momentous subject," (of  
American Slavery,) is their "love of pop-  
ular favor—their miserable time serving  
spirit." (See extract from a letter in the  
Voice of Freedom, No. 1. Vol. 4.)

Look at the position of the leading men  
among the clergy, and indeed of their  
whole body, with some few exceptions,  
upon the subject of Slavery.—Inventing  
"Bible arguments" for the justification  
of the bloody system and holding loving com-  
munion and fellowship with the thieves and  
robbers who are its practical supporters.  
See their almost universal opposition to the  
abolishment of the barbarous and anti-  
christian practice of capital punishments—  
the pulpit and the religious press, as the  
sectarian organs are called, laboring with  
zeal for its perpetuity, worthy the cause of  
the gospel of forgiveness; and hear them  
while professing to enforce the precepts of  
Jesus, who taught the returning of good  
for evil, and the forgiveness of injuries, and  
the loving of enemies, and the turning of  
the other cheek to the smiter, and sealed  
these blessed precepts with his blood; jus-  
tifying bloody and murderous defence, both  
individual and national—pleading for the  
divine right to return evil for evil instead  
of good, to resent injuries instead of for-  
giving them, to butcher our enemies in-  
stead of loving them, to strike them down  
instead of turning to them the other cheek,  
and say, whether the charge, that the clergy  
stand in the way of the moral reforma-  
tion of the world is tenable; yea or nay.

I rejoice to know there are exceptions to  
this charge—that there are men stand-  
ing in the relation of clergymen, who are  
actively employed in the work of reform,  
devoting their time and talents to the cause  
of the world's redemption from the evils  
of oppression and intemperance and war  
and licentiousness and all wickedness;  
but they are exceptions to the rule; and I  
repeat the charge and appeal to facts for  
proof—"That the Clergy, as a body, are  
more in the way of reform than any other  
class."

## Popular Religious Leaders and Reform.

A few weeks since, Rowland T. Rob-  
inson, as Secretary of a Temperance Con-  
vention held in Ferrisburgh, reported the  
doings for the Vergennes Vermonter. On  
the appearance of the article, with his  
name attached to it, in the paper, he dis-  
covered that the Editor, or the compositor,  
or some other one had [innocently no  
doubt] made an unwarrantable interpola-  
tion, by foisting in "Rev." as a prefix to  
the name of some clergyman. Brother  
Robinson addressed a note to the Ver-  
monter, making the correction, and giving  
brief reasons why he could not consent to  
stand before the public, according such  
reference to such men. This note was  
copied into the Telegraph of July 20th.

Its appearance in the Vermonter called  
forth a reply, signed "Dwight." The  
Vermont containing it went out of my  
immediate reach, without the article being  
read. Brother Robinson's rejoinder below,  
is copied from the Vermonter into the Tel-  
egraph, not as a reply to Dwight, but as  
a splendid and masterly elucidation of the  
subject on which he writes:

For the Vergennes Vermonter:

In correcting an error, innocently made,  
in an article over my signature, which  
appeared in your paper of the 6th inst.,  
and briefly giving some of my reasons for  
wishing to make the correction, it was not  
my design to elicit any discussion upon  
the character of the clergy, or the christian  
propriety of prefixing certain titles of dis-  
tinction to their names. But since your  
anonymous correspondent has thought  
proper to appear in their defence there  
are a few things in his article which I  
wish to notice; and I trust you will in-  
dulge me with a small space in your pa-  
per for the purpose.

I shall pass by the courteous and christian  
insinuations with which my friend  
Dwight begins and ends his piece, con-  
veyed in such terms as "calumny and  
vituperation," "audacity and adroitness,"  
"loose in morals and factious in politics,"  
"weak and wicked," "giddy and godless,"  
leaving the use of such language to those  
who are engaged in the advocacy of a  
cause in which sober facts and sound  
arguments would all be against it; and the  
consciousness of the want of better means  
of defence, is the best apology I can make  
for the use of such epithets by one profess-  
ing great respect for the christian religion,  
whilst defending what he professes to re-  
gard as one of its most essential institu-  
tions.

The very first line of 'Dwight's' em-  
braces the idea to which I wished espe-  
cially to call the attention of the readers of  
the Vermonter, and affords an illustration  
of the principal objection, in my mind, to  
the use of flattering titles applied to that  
class of men called "the clergy." He  
"can hardly express his surprise, that the  
Vermonters should become the medium  
through which a body of men, professedly  
working for the good of their kind, should  
be assailed." &c. Here we have an index  
to the public sentiment of the land. The  
conduct of the clergy must not be scruti-  
nized. The sacredness of the office to  
which they lay claim, exempts them from  
censure, however deserved, and the Edi-  
tors of a Free Paper, must be called to ac-  
count for admitting an article which in  
the least, questions the infallibility of the  
order. The sanctity and sacredness which  
have been thrown around the clerical  
office, and which its incumbents have al-  
ways taken peculiar pains to impress upon  
the minds of the "laity," as the people  
are called, to distinguish their inferiority  
and subservient station, have well nigh  
done their work in this land of boasted  
equality, as it has been done in every other  
country where the priesthood has been  
allowed to gain the ascendancy. So spell-  
bound have the people become by gazing

upon this image of clerical dignity, in its  
assumed holiness, that they have been  
ready to receive the most absurd dogmas  
for divine truth; without once consulting  
the dictates of their own reason or even  
the revelations of the Deity. The press  
has been muzzled and free speech sup-  
pressed, so that whoever has dared to  
doubt the infallibility of the priesthood, to  
question the truth of their dogmas or list  
a rebuke of their faults, has been visited  
by the relentless anathemas of the brother-  
hood and followed by the unsparing  
malice and revenge of their devotees.

But it is cause of devout thankfulness, that,  
through the renovating influence of Truth,  
the shackles of priestcraft are fast falling  
from the minds of men. Free spirits are  
rising up all over the land, who dare to  
think for themselves and to speak out their  
free thoughts, and the press,—that engine  
of terror to political and ecclesiastical tyr-  
anny, is beginning to utter its thunder  
voice in behalf of Freedom.

The object of Dwight appears to be, to  
vindicate the clergy against the charge of  
standing in the way of the moral reforma-  
tion of the world: And it will be observ-  
ed that he brings not a fact nor an argu-  
ment to prove that they are lifting a finger  
for the advancement of reform, but with  
surpassing modesty, arrays his simple  
opinion against the explicit testimony of  
the Rev. Albert Barnes. On one side we  
have the declaration of an anonymous  
writer, who says he is "intimately ac-  
quainted with members of the christian  
ministry of all sects," and on the other,  
the testimony of a man well known, of high  
standing, himself a clergyman, and testi-  
fying, evidently with great reluctance,  
against his own order. Whose testimony  
is entitled to the most weight? Let your  
readers decide. But I see not why D. is  
not bound to receive the testimony of this  
witness as conclusive. Indeed he would  
place himself and his case in a ridiculous  
dilemma, after assuming for the clergy  
the character of the "Lord's anointed  
Prophets," "Overseers of the Church,  
made such by the Holy Ghost," "chosen  
of the Saviour to carry out his purposes"  
&c. &c., to turn round and question the  
veracity of one of its exalted order of be-  
ings, and say, after all, he is not to be be-  
lieved, even when testifying against his  
will, in a case involving the character of  
his dearest friend.

But unfortunately for D. and his clients,  
the charge of delinquency of the clergy  
does not rest solely upon the testimony of  
one witness, much as he is entitled, from  
his position, to credibility. It would be  
taxing your liberality quite too heavily  
were I to present for insertion in your pa-  
per a little of the evidence to this point,  
which lies within the reach of any one at  
all acquainted with the moral efforts of  
the times; and until 'D.' or some other  
advocate of the clergy produces something  
more than the simple say so, of an anon-  
ymous writer, to meet the evidence already  
presented, I think candid minds will ad-  
mit that my position remains undisturbed.

But since your correspondent seems in-  
clined to push aside the testimony of A.  
Barnes, with so little ceremony; although  
to question it on almost any other topic  
would be subjecting one to the charge of  
"calumny and vituperation." I wish to  
introduce another witness also, a clergy-  
man of the same denomination. He tes-  
tifies that, "experience and observation  
have convinced me, the greatest obstacle  
in the way of Immediate Emancipation is  
in the Ministry and Churches of the dif-  
ferent denominations of professing christi-  
ans." And the reason he assigns for  
their delinquency on this "perfectly clear  
and awfully momentous subject," (of  
American Slavery,) is their "love of pop-  
ular favor—their miserable time serving  
spirit." (See extract from a letter in the  
Voice of Freedom, No. 1. Vol. 4.)

Look at the position of the leading men  
among the clergy, and indeed of their  
whole body, with some few exceptions,  
upon the subject of Slavery.—Inventing  
"Bible arguments" for the justification  
of the bloody system and holding loving com-  
munion and fellowship with the thieves and  
robbers who are its practical supporters.  
See their almost universal opposition to the  
abolishment of the barbarous and anti-  
christian practice of capital punishments—  
the pulpit and the religious press, as the  
sectarian organs are called, laboring with  
zeal for its perpetuity, worthy the cause of  
the gospel of forgiveness; and hear them  
while professing to enforce the precepts of  
Jesus, who taught the returning of good  
for evil, and the forgiveness of injuries, and  
the loving of enemies, and the turning of  
the other cheek to the smiter, and sealed  
these blessed precepts with his blood; jus-  
tifying bloody and murderous defence, both  
individual and national—pleading for the  
divine right to return evil for evil instead  
of good, to resent injuries instead of for-  
giving them, to butcher our enemies in-  
stead of loving them, to strike them down  
instead of turning to them the other cheek,  
and say, whether the charge, that the clergy  
stand in the way of the moral reforma-  
tion of the world is tenable; yea or nay.

I rejoice to know there are exceptions to  
this charge—that there are men stand-<